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THE

AMERICAN MISSIONARY.

VOL. XXXVII. AUGUST, 1883. No. 8.

American Missionary Association.

THE thirty-seventh Annual Meeting of the American Missionary Association will be held in the Central Congregational Church, Brooklyn, New York (Dr. A. J. F. Behrends'), commencing Tuesday, October 30, at 3 o'clock P. M. Rev. J. L. Withrow, D. D., of Boston, will preach the sermon. Other addresses and papers, and also arrangements relating to the meeting, will be announced hereafter.

WE give in this number of the MISSIONARY additional reports of eight of our educational institutions, and also a cut of the college buildings of Atlanta University. The new Stone hall, which is the centre building, is 124 feet in length, three stories high, with a basement, and contains president's and treasurer's offices, class rooms, Graves library room, chapel, which will seat comfortably 400, besides lecture rooms, dormitory room, etc., etc.

VACATION DAYS.

By the time this issue of the *Missionary* reaches our readers, a large number of those in the service of this Association will be enjoying a season of needed rest. As the climate South is enervating to those who have been raised at the North, it is essential that our missionaries working in that portion of the country return every year or two to their former homes and associations for recuperation and courage for future work. Many of them need also contact with Northern society to refresh their hearts and minds, and to gain a stimulus not imparted by the circle of acquaintances found on the Southern field. These visits North afford opportunities for our workers to make known the wants of the people with whom they labor, and to show the deep interest they take in their welfare, and the sacrifices they are willing to make in their behalf. The return of a missionary to the church from which he or she went forth, often gives a spiritual uplift to the whole congregation. We are happy to recognize the

willingness manifested by pastors, by Sabbath-schools and by local missionary societies, to afford these returned missionaries the privilege of explaining the needs of their work and of enlisting a deeper sympathy for it. We wish, however, to make it known that these missionaries greatly appreciate kindly attention. Many of them have felt the want of it on the Southern field, and sometimes on their return after protracted absence receive it with glad surprise. We are sure that if those with whom they meet will be forward to express their pleasure in seeing them and their interest in their sacrifices and success, they will find that the little effort put forth to give cheer will go a long ways in strengthening the heart, and adding to the ability of the missionary to do more valiantly the work of Christian patriotism in which he is engaged. Invitations to literary and social circles, as well as to more strictly religious meetings, will almost always be grateful to the tired worker, and we are very sure that the information, the unconscious influence, imparted by the missionary, as well as the satisfaction in having done a good and kindly service, will amply repay for any effort Christian friends may make to render the missionary's vacation agreeable and profitable.

CONGREGATIONALISM SOUTH.

BY REV. J. E. ROY, D. D.

When the American Missionary Association went "down toward the South," Congregationalism was hated by the ruling class, as coming from the hot-bed of New Englandism, and was absolutely unknown among the people to whom the Northern evangelism then had access, and even on their part, as a system, it had yet to encounter the densest opposition which ignorance, superstition and sectarianism could combine. And when, like John the Baptist, it laid the ax at the root of the tree, demanding morality as well as pietism, it confronted the momentum of generations of pagan vice confirmed by the indurations of the system of slavery. In order to get any foothold on this basis, it has to begin with the spelling-book, as the key to the incarcerated Bible. But the hunger for letters, for ideas, forced a way into the word of God. Schools followed the army across the Southland. Revivals, like the Northern clover, sprang up in the same track. Every teacher, by his or her vow, entered into with the A. M. A., became a missionary.

Talk about women's work for women. Here, for a score of years, have been from 150 to 200 gifted consecrated women, of whom the world was not worthy, sacrificing youth and beauty, going for a time into places where men could not stand, with their names cast out as vile, yet lifting up their lowly sisters and starting scores and scores of young men on into a religious life and into the ministry of the Lord Jesus. As converts multiplied, many of them took to the old churches, and not a few desired

to have the way which their dear teachers represented. And so, gradually there came on these churches, each one a miniature republic, and each, in almost every case, an outcome of the school process.

In that early time, not a few of the best tried friends of the Association grew uneasy at the slow progress of the church work, only in late years to admire the wisdom of the administration in not picking the pear before it was ripe. The M. E. church going South had only to open its doors to receive 200,000 of the old-time Methodists, with their clinging immoralities and their corrupting ministers. Grandly has that patriotic church wrestled with its problem. But ours has been a call to a different task.

In five years after the close of the war, besides the three John G. Fee churches in Kentucky, which had flung themselves upon the serried ranks of the slaveholders, compelling a vast region to behold what sort of stuff this Puritanism was made of, the Association numbered *eleven* churches among the sable brethren, whose teachers and preachers usually joined with them in fellowship. In ten years these had come to number *forty*. And now, eighteen years after the war, the total is *eighty-nine*, an average of five for each year. Nor are these merely nominal or skeleton churches. Their average membership is *sixty-five*, while that of all our churches west of the Mississippi is *thirty-five*. Nearly every one has its own place of worship and its own pastor. Their own ministers have had to be grown, converted and trained up from the alphabet, while multitudes have been prepared in our schools for service in the old-time churches, the small number that we have taken (a half hundred, besides several foreign missionaries) serving only as the toll for grinding the grists. A high wisdom was that which was displayed by the early workers in seizing upon the strategic points, so that one can now hardly go to a principal city of the South without finding there a fully-working Congregational church, such as those at Washington, Hampton, Charleston, Raleigh, Savannah, Macon, Atlanta, Mobile, Montgomery, Birmingham, Meridian, Jackson, New Orleans, Austin, Little Rock, Memphis, Nashville, Chattanooga, Knoxville, and Louisville. So it seems that this work has gone on in every State of the South, for in Florida, which might seem an exception, the noted church at Jacksonville was organized by one of the actuaries of the A. M. A., and nourished by another. Nor have these churches been left to the weakness of an isolated independence. For the better training of them, and for the consolidating of their strength, they have been organized into regular State associations, which have sought to introduce the methods of the North, which in their varied services often come to an intellectual and spiritual glow that astonishes us, and which come to a consciousness of their national fellowship when they each elect their delegates to the annual meeting of the A. M. A., and to the National Council, one of their own members having served at the last triennial as an assistant moderator. These State bodies now number

eight, which nearly cover the whole South. So, then, the physical geography of the land is quite well mapped out, Congregationally. There remains much space for filling.

No view of the Congregationalism taken into the South by the A. M. A. will be complete without considering the pervasive influence of all of these churches and institutions of learning, that have come to be a power universally recognized. Almost every member going forth from them is, in some sense, a representative of the Congregational idea, though he does not himself take the name. In all the South, among the whites as well as the blacks, these principles have been made known, so that the way, in great part, is prepared for carrying on there a spiritual propagandism that shall yet recognize the essential feature of this past dispensation, which, at the North, has been up-borne by sympathy and prayer, the consecration of substance and the offering of sons and daughters, and which, at the South, has bravely stood, this score of years, for this sublime act and testimony, in sacrifice enduring hardness, ostracism and scorn, viz., the features of the brotherhood of man in Christ Jesus, the real unity of all Christian believers, irrespective of race, color, or social condition. THE CONGREGATIONALIST.

GENERAL NOTES.

AFRICA.

—The French government will shortly submit to the Chamber a project for the construction of a railroad from Soukarras to Tebessa.

—Dr. Schweinfurth will soon come to Halle to confer with Dr. Riebeck upon the results of their exploration of Sokotora.

—The English missionaries sent to reinforce the station of Roubaga have all been detained by the fever at Msalala to the south of Victoria Nyanza.

—P. Livinhac, who for five years has directed the station of Roubaga, has been appointed apostolic vicar of Victoria Nyanza.

—According to a communication from Rohlfs to the Geographical Society of Berlin, Dr. Stecker has vainly attempted to traverse the Gallas country and will return to Europe.

—Mr. Herisson has reported from his new archæological exploration in Tunis, two grand mosaics from Carthage, the most beautiful that have as yet been found in Africa.

—Hicks Pasha has defeated over 5,000 Arabs in the Soudan, killing 500. The Arabs fight bravely, but their spears are useless against shells and cannon. The Egyptian loss was two killed.

—Captain Casati has traversed the country of the Niams-Niams, following several routes not frequented as yet by European travelers. He has encountered great dangers, was detained a prisoner for two months in

the house of Prince Azanga, and only rescued himself from his captivity by flight.

—The Wesleyan missions on the West Coast of Africa in Sierra Leone, Gold Coast, Yomba, Popo and Gambia have contributed about $150,000 in the last ten years. The number in church fellowship is 15,044 ; in attendance on public worship, 53,474.

THE INDIANS.

—The Indian School at Carlisle has 137 acres of wheat, from which about 600 barrels of flour will be made for the use of the boarding department.

—There are Indian girls in the Indian Territory University who are studying German, French, Latin, and Greek, geology, moral philosophy, political economy and other branches of the College course.

—The Indian Mission of the Methodists in the Indian Territory is organized into a conference with four presiding elder's districts and twenty-nine pastoral charges. There are 112 local preachers, 1,100 white members, 30 colored members, 5,107 Indian members, 58 Sunday Schools with 1,602 scholars.

—The Presbyterians have arranged to establish next September a boarding school among the Creek Indians where they have never been reached by Christian influences.

—The capacity of Indian children for learning English is shown by the fact that at Carlisle quite a number who came in August without knowing the language were able to converse in it the next May.

—It is said that the Indians of Alaska do not belong to the same race as the North American Indians, but they are probably an offshoot from Japanese Coreans. The missionaries who have been laboring among them say that in many respects their conceptions of moral law are better than those of civilized nations.

THE CHINESE.

—There are Chinese Baptist churches in Guiana, South America.

—The English Presbyterian Synod Missionary Society, having its field of labor principally in China, reported for last year an income of $425,000.

—The Trinity Baptist Church of New York has twelve Chinamen among its members. At the baptism of J. Sing recently, some twenty other Chinamen were present. One of these converts, Kun Sing, is about to go as a missionary to his countrymen in Canton, China.

—A number of Japanese have prepared a formal paper, asking that in the work of translating the Old Testament the Japanese Christians may be represented by a committee of their own countrymen, selected by themselves.

—The Stockton (Cal.) *Herald* gives the following account of a Chinese bride : The other afternoon a strange procession of hacks, with gay colors

flying, with a scent of burning spices about them, drew up at the shed of the California Steam Navigation Company, where the steamer Mary Garratt was loading. In the first hack was a lone female, with her head in a bundle of bright-colored Chinese silk, which concealed every feature. Behind was another hack, in which several Chinese boys rode, each carrying a burning taper. Then came two more hacks, each filled with Chinese women. All alighted at the wharf, and the hooded woman was assisted out and led on board the steamer, her course being conducted by the boys with the lighted tapers and the women. The woman was so closely veiled as to be practically blindfolded. Then it was ascertained that she was a daughter of "Sonora George," and was going to Bedouin Island to be married.

BENEFACTIONS.

Mr. Deering has given $50,000 to the Northwestern University of the Methodists at Evanston, Illinois.

Mr. John C. Phillips has given $25,000 for the further endowment of Phillips Exeter Academy.

Wm. H. Vanderbilt has added $100,000 to the endowment fund of Vanderbilt University.

Lafayette College has received from Mr. T. W. McWilliams of New York a contribution of $10,000 toward the endowment of the March Chair of Philology.

Mr. J. H. Cassedy of Thiells, N. Y., has given $5,000 to Talladega College for a model school building, to bear his name.

Miss Susie Bartlett of Oshkosh, Wis. has given $500 to Beloit College for the purchase of scientific books.

By the will of Amasa Stone, Adelbert College is to receive $100,000 in addition to the half million given during his lifetime.

The Rensselaer Polytechnic Institute of Troy, N. Y. has received from Mrs. Wm. Howard Harts, as a memorial of her late husband, $60,000 to endow a professorship to bear his name.

Mrs. Dr. Griffin of Troy, N. Y., a former preceptress at Cazenovia Seminary, has given $5,000 to that institution.

Oberlin College has received $5,000 from Miss Sturges of Mansfield, Ohio, for a new building for the use of ladies' societies, to be called Sturges Hall.

By the will of Lucy O. Bowditch, late of Boston, a bequest of $5,000 is made to the industrial school for girls, at Dorchester, to be added to the permanent fund, the income to be applied to paying the expenses of the school.

Endowments for the Christian education of the coming generations are the best bulwarks of our free institutions.

THE SOUTH.

Rev. Joseph E. Roy, D.D., Field Superintendent.

Prof. Albert Salisbury, Superintendent of Education.

ANNIVERSARY REPORTS.

BEREA COLLEGE.

PROF. W. E. C. WRIGHT.

The seventeenth year of Berea College closed on June 20th with most satisfactory marks of the sustained usefulness and increasing importance of the school.

The Commencement festival really began with the joint exhibition of the Ladies' Literary and Phi Delta Societies on Friday evening, before a large audience, in the chapel. The pupils of the lower schools gave their interesting exhibitions in the same place on Saturday evening. President Fairchild's baccalaureate discourse on Sunday morning was a vigorous and comprehensive rehearsal of the religious and moral ideas of consecration to God and love toward all men, which this college has ever sought to impress on its students; his text, Phil. iv., 9, "Those things, which ye have both learned and received and heard and seen in me, do." No Christian man could have heard it without feeling how supremely important for the educational regeneration of the South is such a spirit of religious earnestness.

On Tuesday evening the Literary Societies were addressed on the subject of "Progress," by Col. Swope, who is the Internal Revenue Collector for this district, and a native of Kentucky.

On Wednesday came the final exercises, which gathered a great multitude from mountain and from plain. The season has been very rainy, but this was the most perfect of June days—its unclouded sun tempered by a cool breeze from the south. Soon after sunrise vehicles of every description, and saddle-horses carrying one, two or three passengers, began to pour in toward the Tabernacle, most visitors bringing luncheon for a noon-time picnic in the oak grove.

Besides the three graduates—one from the classical, and two from the scientific course—fourteen other students from the higher classes presented orations or essays. All were listened to by the great audience with interest, and some with enthusiasm. In the afternoon nearly as many gathered again to hear a most suggestive and interesting address from Rev. R. T. Hall, of Mount Vernon, Ohio, on "The Abuse of Liberty." Short addresses followed from Rev. Mr. Simmons of the (colored Baptist) Bible Institute of Louisville, and Rev. Mr. Barnett, a Methodist minister from College Hill.

It suggests the interest of our neighbors in the work of Berea that the Kentucky *Register*, published at the county seat and a representative paper of the Kentucky aristocracy, gave nearly a column the next day to a strongly commendatory notice of the exercises. A gentleman of a well-known old Kentucky family passing this way toward the mountains turned aside to see what the Commencement was like, and spent the day in such unexpected approval of what he saw and heard that he declared at night that he might be set down hereafter as for Berea every time. This is the more noticeable as the appearance of blacks and whites in about equal numbers and with entirely equal respect on the same platform must at first have given a great shock to his Southern prejudices.

A Northern visitor, remarking on the perfect pronunciation of the speakers, said,

"A blind man could not tell to which race the several speakers belong." The "color blindness" which still keeps the students of Berea about equally divided between the two races is one of the most important elements in its work for reducing the illiteracy of Kentucky (26 per cent. of the voters and almost as much of it white as black), and settling the problems the nation has inherited from slavery.

ATLANTA UNIVERSITY.

PROF. THOS. N. CHASE.

Our annual examinations are made interesting and exciting by the presence of visitors appointed by the Governor, who this year, as usual, attended the three days of examination and one day of literary exercises.

The grades were examined in South Hall and the normal preparatory and college classes in the new Stone Hall. Some of the visitors evidently thought the interior of Stone Hall most too fine for poor students, and so we often felt moved to call attention to the simplicity of its construction, and the fact that good Boston desks do not cost much more than the very cheapest kind.

On each day quite a large number of spectators was present.

While numerous complimentary remarks were made we do not think that some features of the school were fully appreciated. Latin, Greek, higher mathematics and metaphysics still possess a charm for scholars, both South and North, while modern methods in the lower grades attract the attention and win the admiration of only an appreciative few.

The specimens of map drawing and of original designs in industrial drawing were considered good by competent judges.

For several years a large part of the public have had object lessons from nature and in form of a daily exercise, with especial reference to teaching them to make simple and exact statements in clear and correct language; and in their examinations they were said to show marked ability in making nice distinctions and using good English.

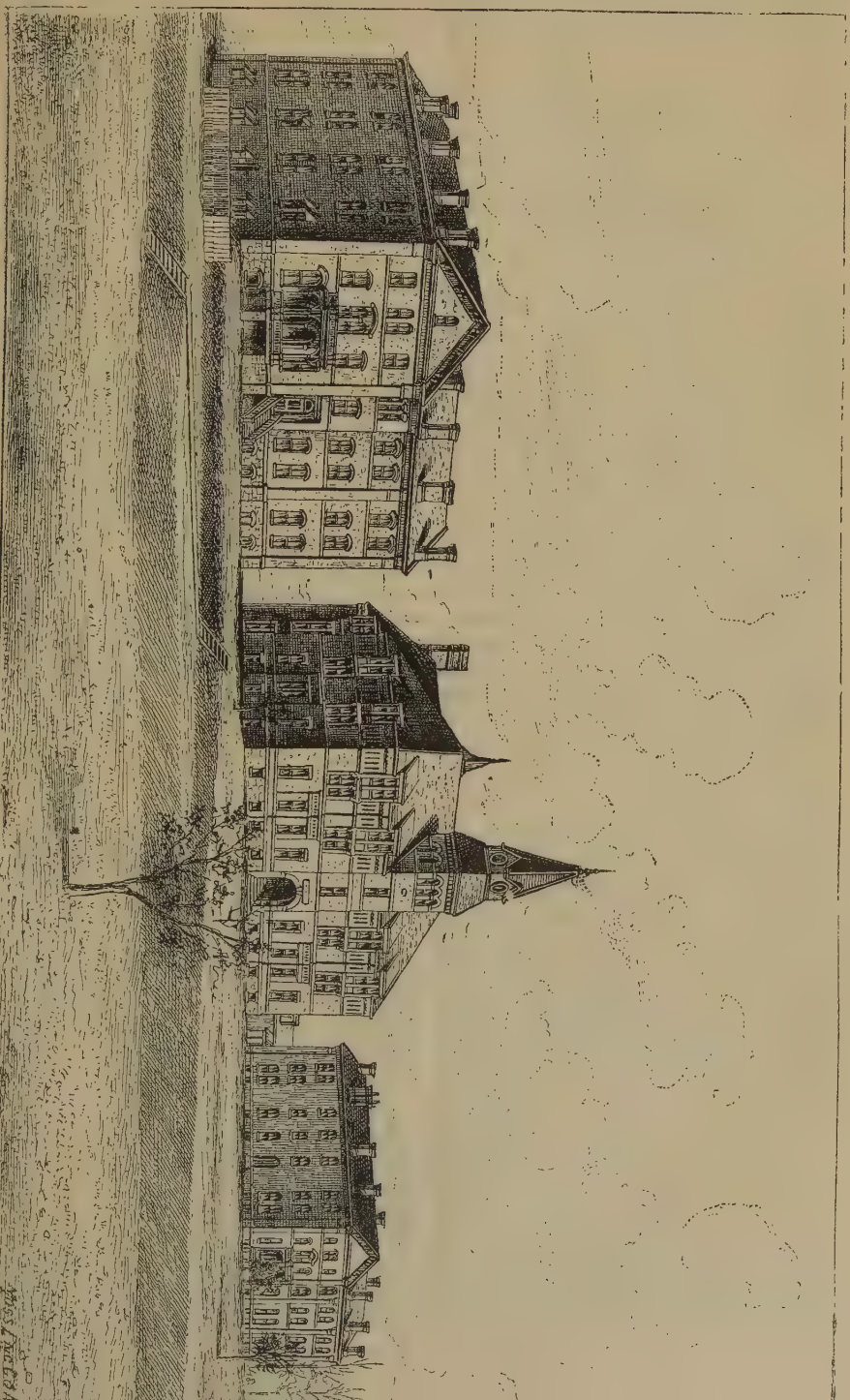
The experiment of the senior normal girls in cottage housekeeping under the direction of one of the teachers meets with universal favor. Everybody in these United States thinks every girl ought to know how to keep house well, and the best way to learn how to do a thing is to do it. The outcome of the work in this department is highly satisfactory, and we wish we had a larger cottage for next year.

The silk culture has been worth the while for the sake of the entertainment and instruction it has afforded, even if no pecuniary benefit came from it. The worms "wound up" their business, at about the same time the rest of us did ours, and everybody said "Well done."

The competitive gardens formed another feature in our work. These were a rod square and thirty-six in number. Beets, beans, peas, potatoes and onions were the crops. The potatoes were dug on the last day of examination, and it was found that our native African had gained the first prize, having 82½ pounds on his square rod. How about slavery's developing the African race?

As the visitors inspected the new barn, the twelve full kits of carpenters' tools donated by a friend in New York City, though still unused, were not concealed from view. Funds for a shop have now been pledged, and a teacher of carpentering is to be employed, even if some other department is suspended, and the boys are to be taught the use of tools, in obedience to the prevailing sentiment of what ought to be, and in the hope that such instruction will help the colored man to hold his present position in the mechanical field.

On Commencement day "everything passed off well," and a clergyman from



Boston was heard to say, "Good thoughts well expressed." Sixteen young men and women received diplomas or certificates, and listened to parting words from the president.

Governor McDaniel honored us with his presence, and sent a verbal message to the graduates, saying that he had been much pleased with their exercises and felt a warm interest in them.

At the alumni meeting an excellent paper was read by an alumnus upon the subject of industrial education, and several speeches were made, showing intellectual growth and telling of good work done.

Within ten days from Commencement, as many as three-fourths of our students will be scattered all over the State, and in many places in neighboring States, metamorphosed into dignified and wise pedagogues. May they all meet with great success in their day-school, Sunday-school and temperance work, and in their efforts to stimulate the people to acquire property and make for themselves pleasant and pure homes.

We are glad to have with us Prest. De Forest and Prof. Ellis, of Talladega College, the former of whom preached the baccalaureate sermon, that abounded in gems of deep and practical thought, incased in clear and transparent language.

At the meeting of the Board of Trustees, Sec'y Strieby was re-elected, and one of Atlanta's most prominent men in business, social and religious circles, who had recently declined the office of Mayor, consented to become a member of the Board. Resolutions were passed, thanking Messrs. King, Cassedy and Sessions, and the representatives of the late Hon. W. E. Dodge, for gifts to the school.

Crowded halls, continued success in old lines of work, and encouragement in new, added buildings, generous gifts, growing favor among the people, good reports from graduates and the constant presence of the Divine Spirit lead us to thank God and take courage, believing that the school is accomplishing its mission in the main, and that the financial clouds that lower will be dispelled in due time, as others have been in the history of the institution.

LEWIS HIGH SCHOOL, MACON, GA.

A missionary villa, picturesque and interesting, is comprised of the Lewis High School, Church, Library Building and Teachers' Home, occupying the summit of a beautiful street in upper-central Macon. The Anniversary exercises were inaugurated on Sunday evening, May 27, with a lecture by Hon. Walter B. Hill, a lawyer of Macon, who, in urgent language worthy of his profession, argued that ignorance is the cause of the faults of those partially educated. His subject, therefore, named the remedy, Christian education. In closing, the speaker said he had searched for and chosen the best poem for the conclusion of his address, the author of which was the worthy pastor of the church, Rev. Stanley E. Lathrop—"The Rain-Drop's Lesson"—ending with the lines:

"Never tempted
Work to stop
Though my cup hold
But a drop.
Rising Heavenward,
Pure to grow,
Coming earthward,
Joy to sow!"

Rev. J. W. Burke, a prominent Southern Methodist clergyman, of Macon, in earnest and well-chosen words, corroborated Mr. Hill's arguments.

The examinations began on Tuesday, culminating in an exhibition on Thursday.

Prof. W. A. Hodge, principal, examined the classes with four lady helpers, who would take high stand in our best Northern schools in their several departments. There have been 298 pupils enrolled, an increase of fifty per cent. As we listened to the highly creditable results we learned better how to teach, and were filled with equal regard for the field which is "white already," and for those laborers whom the Lord of the vineyard, through the A. M. A., has sent forth into His harvest.

The work of adding to knowledge, understanding, requires patient toil here, yet we learned from the assistant principal, Miss Lindsley, who has taught in four States, that she has never before accorded the highest mark (100) to two scholars, in any one school, for deportment and scholarship. Miss Sprague, teacher of the Intermediate Department, has shown good results in the common English branches and declamation, and has a bright, stimulating way of interesting her pupils. Miss Pingree has won in a few months the love of the primary class so heartily, that two of them meeting a visitor, a stranger in this city, anxiously inquired, "Do you think Miss Pingree will come back?" Her success as a missionary has led her to feel called to that work; and could such a need here be filled, the A. M. A. have one who is already beloved among this people in such capacity whose labors have been voluntarily given outside of school hours. All the teachers seek to know their pupils in their homes, taking long walks "without the camp." We wish that a missionary horse and carriage could be an auxiliary! Miss Woodworth has developed the music to an astonishing degree. They have performed a cantata, sing accurately in difficult parts, and the primary class reminded us of a full band of music! These teachers are much beloved, and the young women of the school gave them a surprise party at the Home, furnishing ice-cream and cake. This was a voluntary certificate of esteem.

The Exhibition Day filled the church with an audience of 400. We noticed in the dialogues an apparent enjoyment, evincing the imitative faculty and love for diversion. In these they seemed to feel at home. The exercises were listened to with unbroken attention throughout. The last feature of the occasion was the presentation of a Wheeler & Wilson sewing machine, costing $65 (through the Macon agent, Judge M. R. Freeman), awarded by the company to the girl who produced the best work; five machines have been furnished during the winter for practice. Mrs. D. W. Job, daughter of the late Rev. Nehemiah Adams, D. D., of Boston, in the name of Mrs. Lathrop and Mrs. Hodge, whom she called the "Woman in Proverbs," and "Dorcas"—told the story of the sewing school and awarded the machine.

For three years Mrs. Lathrop, the worthy "minister's wife," has met nearly every week with the girls to teach them to sew. They have made about 500 garments, and one of their patch-work quilts has been given to the oldest scholar, *aged* 93! Ten competed for the prize. Mrs. Prof. Hodge, matron of the Teachers' Home, has assisted this winter in this benevolent and important work.

Prof. Hodge, with some earnest words of fitting counsel, presented certificates of graduation to the senior class of three boys and four girls.

After a beautiful chorus, all were invited to adjourn to the dedication of a gem of a building, which we will call "The Emerald," in chaste tints of green and olive, set in the rear of the grounds on the brow of the hill. This might be appropriately termed "The Lathrop Library," for the pastor in the last two years has collected the books and the money which now constitute a public library for the colored people and their friends.

The building cost $350, and contains about 3,600 volumes, and is furnished with book-cases, chairs, table and a cabinet. What publishers or friends will now

supply magazines and papers, imparting religious instruction and profitable information? The lower story, it is hoped, will be converted into a workshop, where trades may be taught. Money will be needed for this.

The evening was devoted to a concert, conducted by Miss Woodworth. We recognized one of the best and most difficult Harvard songs, nor could the Glee Club sing it with better expression.

In social, educational, moral and religious growth, this year's work of the A. M. A. in Macon cannot be estimated. God bless the North! God bless the South! God bless the colored people of Macon, and cause his face to shine upon them all.

BOSTON, Mass. D. W. J.

AVERY NORMAL INSTITUTE, CHARLESTON, S. C.

PROF. A. W. FARNHAM.

Our Commencement exercises began with the sermon, Sunday, June 24, which was preached by Rev. Prof. A. G. Townsend, of Claflin University. The following, with reference to the sermon, is from the *News and Courier:*

"The sermon to the graduating class at Avery Institute was delivered last evening at 6 o'clock to a full audience by the Rev. Professor A. G. Townsend, of Claflin University, who is also an alumnus of Avery. After a brief salutation to old and new friends, which was conceived in good taste and just feeling, the preacher announced his text, Prov. iv., 13: 'Take fast hold of instruction; let her not go; keep her, for she is thy life.' The discourse was straightforward and of substantial interest."

Monday, June 25, was "Children's Day." This day, organized by the present Principal seven years ago, has become almost as popular as "Graduation Day." The leading features this year were selections from the Kitchen-Garden exercises, as taught by Miss Huntington of New York, and the exhibit of two quilts, a rug, and a quantity of holders, which were made by the children. In these exercises and the use of the needle, the boys have engaged as heartily and succesfully as the girls. This industrial showing was enlivened with singing, several recitations, a dialogue and two class readings. "Children's Day" is given to the primary and intermediate classes. To these classes have been devoted two hours a week for industrial work.

The grammar school exhibition occurred June 26. The 1st years gave Miss Andrews' geographical play of the "United States," and a dialogue, in a manner that reflected credit upon their teacher, who had prepared them. The 2d years gave two class readings (a scene from "William Tell" and "The Charcoal Man"); and the 3d years gave the comic opera of "King Alfred." The industrial work of this department has been confined to inventive and perspective drawing. In inventive drawing the pupils made their designs with sticks, first of equal then of unequal lengths, and when these designs were accepted by the teacher they were drawn first on slates, then in drawing books.

On Graduation Day, June 29, six young men and the same number of young women read essays. Their subjects were: "Our Common School Law," "After Graduation, What?" "Chemistry of Common Things," "The Relation of Geography to Other Sciences," "The Action of Alcohol on the Body and Mind," "Water," "Why Do You Use Tobacco?" "Industrial Education," "Should Cooks be Educated?" "Physical Culture," "Heat," and "Some Evidences of Christianity." This class chose for its motto, "Nothing great is lightly won." The young men all intend to go to college.

The results of the industrial work in the normal department were a surprise to

all, on account of the quantity, variety and beauty of the work displayed. It consisted of colored designs for dadoes, borders and embroidery ; useful and ornamental articles of scroll sawing ; leaves, animals, vases, a bust and other articles modeled in artists' clay ; samples of printing, including the commencement programmes, and a fine display of crochet and art needlework. An average of an hour a week was given to the industrial work in the normal department.

The music, both vocal and instrumental, on each occasion, was good. Special mention should be made of "Inflammatus," from "Stabat Mater," which was well given and well received. Bible recitations by classes took the place of Bible readings in the devotional exercises of each day. On graduation day the graduating class recited the 12th chapter of Ecclesiastes.

On July 4 the Avery Alumni Association meets, has literary exercises, a business meeting, and gives a $50 cash prize to that member of the class of '83 who has the best record ; its members exchange greeting, vow new devotion to their *Alma Mater*, pronounce a benediction upon her, and then go their ways for another year of honest work in behalf of less favored humanity.

Referring to our visitors, the *New Era* has the following :

"During the exercises of the week, a number of prominent white citizens were in attendance, and evinced genuine interest in the proceedings. It is very gratifying to see this attention on the part of the white element. It betokens a hopeful outlook. And why should there not be the pleasantest relations between all good citizens ? We are all destined to dwell together. The quicker, under reasonable progress, that the past is forgotten, the better for all. We are sincerely glad that Prof. Farnham gives cordial welcome to all who are interested in the work in which he so intelligently and sincerely engages his intellectual and moral forces."

BEACH INSTITUTE.

MISS IDA M. BEACH.

For weeks we have looked forward to these last hours ! And now all is over !

Four days of written examinations were very tiresome, but I wish my readers could have seen the earnest workers. Oral examinations occurred on Friday, May 25. A pleasant hour could be spent in the Primary Department. Here are little folks reading now so smoothly in First Reader, who eight months ago knew nothing of A B C work.

Words never seen before are placed on the board with diacritical marks. The little hands come up, and the correct pronunciation is given. In another room pupils are engaged in writing a spelling lesson. Examined slates prove that attention has been given to careful instruction.

Hurrying on, we find older pupils reciting in arithmetic and geography ; others, more advanced, in algebra and literature. The same earnest spirit fills each room, and all seem striving to do their best.

On Sunday evening, in the Congregational Church, Rev. Dana Sherrill preached a sermon to the members of the graduating class, taking for his text Phil. iii., 13, 14. Gathering up the lessons learned, but forgetting past attainments, they should be ever striving for something better beyond. The kind, practical counsel found, at least, attentive listeners. Said one graduate : "That was our New Year's motto. I shall never forget it now."

A new feature of our anniversary exercises was a juvenile concert. On Monday night a goodly company gathered in our chapel. One hundred and forty children greeted them with a song. The choruses were rendered with enthusiasm. Of

particular interest were the solos and action songs by the little Primaries. A solo, "I'se gwine to Alabama," given by one of the older boys, was thoroughly enjoyed. The net sum of $32.00 was raised for the increase of our library fund.

It was interesting to watch the delighted parents during the sociability of the "breaking up."

Wednesday came, with clouds in the morning, and at the hour appointed for the public exercises, rain falling in torrents. Yet nearly every child was in place, and extra chairs were brought for the gathered spectators. The exercises consisted of recitations, dialogues and songs. As the children performed the parts assigned each, I did not wonder that both teachers and mothers "felt proud." An invitation to examine work done by members of the sewing class was generally accepted, giving the happy parents fresh cause for pride.

We decided to hold our graduating exercises on Wednesday evening. At an early hour every seat was taken, while numbers were standing in the aisles and halls. Girls in pretty white dresses and boys in fresh spring suits, marched in and took seats reserved. A sweet song by the girls opened the exercises. Prayer was offered and the Lord's Prayer chanted. Reading, declamations and recitations followed. Conversation between several girls concerning their plans for life brought "sincerity," a fairy, into their midst. Her waving banner proclaimed to each the simple words, "Be true."

The graduates read their essays and received their diplomas, accompanied by kind words from the Superintendent. Mr. S., rising, called to him a boy of fifteen years and said "A scholarship was offered to the one who should excel in general scholarship, punctuality and deportment; I hold in my hand a paper stating that you, having done this, are entitled to the same." Amid hearty applause the gift was received with smiles and thanks.

A few words from Mr. Callen, a colored preacher, and one of our pupils; a parting song, a gathering in the school-room for the "good-night," and then we said good-by.

BREWER NORMAL INSTITUTE.

REV. L. C. JOELL.

Greenwood is located at the junction of the Augusta & Knoxville Railroad with the Columbia & Greenville. The town is one of the prettiest in the upper part of South Carolina. With a population of one thousand, with one hotel, four white schools, two colored schools and several churches, a newspaper and other evidences of thrift, it offers an attractive locality to settlers, and especially as its climate is very healthful. The eleventh anniversary of the Brewer Normal School, which is located in the town, was observed June 28. This always creates a profound interest in the vicinity, and long before the hour of commencing, an anxious throng of every imaginable description of vehicle is seen wending its way thitherward. On Sunday, the 24th, a special sermon was preached to the students and a large number of friends, from Galatians 5: 9.

The exercises on the closing day were attended by an unusually large number of citizens and visitors from far and near. The students in attendance during the sessions were 157, an advance upon that of any previous year. The programme of the day was inviting. The principal, Mr. J. D. Backenstose, presided; vocal and instrumental music for the occasion was supplied by Mrs. W. W. Frazier, formerly connected with Fisk University, and the trained classes of the school. Rev. E. W. Williams, of the Second Pres. Church in Abbeville gave the address, taking for his subject "Reality in Morals, in Education and in Christianity." It enlisted earnest

attention during the hour consumed in its delivery. At the intermission between the morning and evening sessions, friends held fellowship with friends and betook themselves to the contents of abundantly laden refreshment baskets. Everybody seemed to manifest that the lines had fallen to him in pleasant places.

The afternoon exercises consisted of singing, recitations and dialogues from the little ones of the primary department. The evening was occupied with similar exercises by the older students of the school. The audience room was by far too small to accommodate the immense throng seeking admission. The year's work has been a grand success.

GOLIAD, TEXAS.

BY MR. J. R. S. HALLOWAY.

School closed here on the 31st of May with an examination and exhibition. The house was packed to its utmost. Prominent white people of Goliad were in attendance, and returned home surprised and astonished, exclaiming "We saw more than we came to see. We had no idea that the Congregational school could come up to this. That anthem 'Strike the Cymbals,' sung by the teacher and school was splendid. We would advise all those who are sending their children to this school to continue." Goliad is acknowledged to be the greatest educational centre in western Texas. The prospect of building up a good school here is seventy-five per cent. better than it was a month ago. There is an educational society instituted about a year ago which is doing all in its power for the advancement of the school, and we look forward to the day when the much needed school building will be provided. We are about to organize a Band of Hope.

HENDERSON SCHOOL, FAYETTEVILLE, ARK.

BY MRS. H. D. FOSTER.

The Henderson School closed its first year of nine months with examinations Thursday, May 24th. A large number of interested parents and friends came in to inquire and see for themselves what their children had been doing for the year. After listening to various recitations and exercises, they expressed themselves highly pleased.

Thursday evening the annual exhibition came off, and about 400 were present. At half-past eight o'clock the pupils marched into the primary room. They made a grand appearance, being neatly and some of them very prettily dressed. The programme consisted of nineteen parts, interspersed with good music. Some of the pieces given were very pleasing. The calisthenic exercises and the selections were all well rendered, and won many complimentary remarks, not only from colored people, but also from prominent white families of the city. It is something unusual to see the ladies of the latter class out.

Those who had seen the scholars at the beginning and at the end of the session noticed a striking improvement in their personal appearance. The intellectual, moral and spiritual culture had left its stamp upon their countenances, and it was exhibited in their deportment.

Throughout the year special attention has been given to our Mission Sunday-school, out of which has grown a little church. During the precious revival of January, some of our pupils gave their hearts to Christ. In all our successes and discouragements the Heavenly Father has been very near us. Hon. J. H. Van Hoose, a correspondent of the *Arkansas Democrat*, the leading journal of the State, which is published at the Capital, a citizen of high standing in the State for

A COTTON PLANTATION.

forty years, and thirty years in this place, asked to give an impromptu speech, in which he expressed his surprise at the progress made. The following, clipped from the above-named journal, written by this gentleman, will explain the sentiments of the citizens here toward our work :

"Prof. Foster (colored) and his wife, formerly of Little Rock, have just closed a nine months' school at the brick school-house in the northeast part of Fayetteville. They were at first employed by our school directors to teach a three months' school for the colored portion of our district, but they continued to teach six months longer for a very small consideration paid them by the patrons of the school and the American Missionary Association. The examination exercises closed Thursday night with a public exhibition. The school-room was neat and clean, and gorgeously decorated with festoons and wreaths of evergreens and flowers, and the house filled with an appreciative audience, the best of order prevailed, and your correspondent was delighted with the evidences of improvement in the manner and conduct of all who had been so fortunate as to be under the influence and training of Prof. Foster and his accomplished assistant, Mrs. Foster."

THE INDIANS.

TESTIMONY OF AN INDIAN AGENT.

[Major Gassman, who was formerly engaged in the ministry at Omaha, Nebraska, but who is now serving as Indian agent in Dakota, recently paid a visit to Hampton, where he gave to the students an interesting account of his experience in Indian work, which was published in the *Southern Workman*, and from which we make the following extracts.—Ed.]

I went to my post with fear and trembling. I had had no experience, no business experience, or any but in the ministry; but I was sure of one thing, that good, honest, persistent effort would bring good results. I had heard about many of the iniquities and shortcomings of agents. My friends warned me against the position. I knew that the name of Indian agent had become almost a synonym of rascal or cheat. I felt, however, that it was a position a man could fill with honesty and integrity and good results. So I went to work.

I was horrified at the state of things I found. For many years an agency had been established ; thousands of dollars had been expended ; a great many men had been employed. But I saw that the Indians were discouraged, doing nothing sulky and averse to effort. I arrived at the agency early in April, and found that the fields had been left for a year untilled and in a filthy condition. I had had early experience as a farmer. I called the Indians together, and told them they must clean their fields. They said they had no teams or ploughs. I asked if they couldn't at least clean them up? They said yes. I told them to begin and I'd see what I could do for them, but there was no time to lose. They said they would start to-morrow. The next morning I was waked by loud talking. I looked out and saw at least fifty women with hoes, axes and shovels on their shoulders—not a man among them. I took an interpreter and went out to them. They said they had come to clean the fields. I said that was good, but I hadn't sent for them, but for the men. They laughed at that idea—it was a novelty. I told them the men must come, gave them some good advice on household work for women—on which I am well posted—and sent them home. They went on their way, and that was the end of the work. I couldn't get an Indian man out that time. I was puzzled what

to do next. I went out to the fields with the interpreter, and we did find one old man who had gone to work. I told him to go on, and I'd plow what he would clean up, which I did. This encouraged one and another by degrees, with the gift of extra rations, and so at last we got the fields cleaned and planted.

The first year, though, was very trying, owing to my ignorance of the Indian character. I spoke to them as I would to any one else about truth and duty, etc., but met constant, persistent opposition. I was wearied to death with the councils. Fifty to a hundred great stalwart Indians would walk into my office, sit down on the floor, and begin to smoke. Then I would wait with patience till one of them would rise and make their wants known, and I would answer them. But everything I proposed they would oppose, for some reason I did not understand. They would tell me my words were sweet, but that like all other white men, I was a liar. So it went on for a year. It was rather hard to take their plain talk, especially as I am somewhat of a muscular Christian. I gave them, however, as good, plain talk as they sent, and let them understand what I thought of them.

But at the end of a year I thought I might as well give it up. I wrote to my friends that I thought of resigning. Then I called the Indians to a last council. I told them what I felt, why I came, what I had endeavored to do. I spoke feelingly. When I had finished, an old chief, "Struck by the Ree," got up and said: "We have listened to your words for a year. We have now come to the conclusion that we will both listen and obey. We had been told that you were not a good man. Many of us believed what we heard, but you have convinced us that you are good, and we will obey you."

Well, I stayed, and I had no more trouble, except such as was unavoidable. The councils were more and more pleasant. I never had a rude or disagreeable word from them again. They would sometimes disagree with me, but generally took my advice, and were always courteous.

I laid before them first this plan. I told them that rations and aid from government are only temporary. They will come to an end. They are given to aid them to be self-supporting. I told them I had come to help them to become so. They were not much interested in that idea at first, but as continued dropping wears away the rock, my words from day to day had some effect, and here and there I saw some improvement.

I found all the work at the agency done by whites—only two Indians employed out of 2,000 Sioux at the station. I employed the Indians as fast as possible to give them work. I put one boy in the blacksmith shop, another with the carpenter, another in the mill, two or three with the agency farmer, two in the butcher house, and to help issue rations. When I came there I found the cattle were slaughtered in a brutal manner, shot in a filthy yard, where the Indians dressed the meat in a careless, unclean way. I applied for a slaughter-house, cattle-pens and a proper butcher, and got them. I put my Indian boys with him, as I said, and at the end of a month they could take hold and do the work properly themselves, and did it so six years. The beef was issued clean.

The system of employing Indians and encouraging industry was pleasing. They were glad to see their young men employed; they were willing to go to work when there was any encouragement to do so.

I had several thousand bushels of wheat to harvest. I succeeded in getting the ground broken, the crop cultivated, the wheat ground and eaten up, too. While they were threshing one hot day, some of the Indians gave out. They sent me word from the field that two more men were needed. I went out on my horse and looked about, but couldn't see an Indian anywhere but in the field. I rode to the trader's store, and there I found a young Indian *gentleman*, gotten up in

fine style, with red blanket, embroidered leggings and moccasins, looking-glass and fan; face painted, hair braided and ornamented with feathers—"a fancy buck," so they say out on the frontier. I went up to him, laid my hand on his shoulder, and said, "Friend, I want you." He looked up with an independent air, and said, "How!" I told him to get on his horse and follow me, which he did. I took him into the field and up to the threshing machine, and told the interpreter to tell him I wanted him to work and would pay him so much. The Indian boys around laughed. I told them to be quiet. He said "How." and went at it. The only vacant place at the machine was where the chaff and dust comes pouring out—not an agreeable place for him—pouring out on his paint and oil. He never had a pitchfork in his hands before, but he went to work manfully. Pretty soon off came his red blanket; then off came the paint itself in streaks. Piece by piece came off the rest of his toggery, till the Indian was an Indian, but not much besides. But he stuck to that pitchfork. I watched him; if he had given out I would have taken his place; but there was no give out to him; he worked right on for three days; at the end of the time his delicate hands were all bleeding.

That shows the pluck of the Indian. I had had other employés, who had never done a thing before in the way of labor, work till the blood ran down their hands. This one was, of course, a remarkable case. But I have had Indians who labored for me industriously for eight years without ever losing one day.

It was difficult to get them to save their wages. I finally adopted a system of banking for them. They let me lay aside their wages till the end of the quarter. Then we talked over the question what they had better buy, and under my advice they generally spent their money in useful articles, wagons, harness, stoves, furniture, etc.

I received satisfactory evidence that the Indian can be made a laboring man, but in order to do it we must pay him good wages to start with.

THE CHINESE.

MISSION WORK IN MAY.

REV. W. C. POND, SUPERINTENDENT.

The dry figures are as follows: Eighteen schools, forty-one teachers, the number of pupils enrolled, 1,043; the average attendance (lessened doubtless in San Francisco by the fact that just now our street lamps are not lighted, and our dark streets are not viewed by Chinese as conducive to their personal safety), 435. Total number enrolled during the nine months now past, of the present fiscal year, 2,470. Word came of at least five among the pupils who, during May, professed to have turned from the worship of idols, and to have become the followers of Christ. It seems to me that in several of the schools the interest in spiritual things is deepening, and that the prospect brightens for a continuous and large harvest.

"ALL QUIET UPON THE POTOMAC." This proverb, dating back to the troublous times of 1862, has often risen to my lips, as, week by week, or day by day, I have asked tidings from our North School in this city. In April it was established in permanent quarters, where we believe it will grow to a size, and will cheer us with a fruitfulness, second only to our central school. But in almost every locality where we plant a school we are obliged by passive resistance and patient endurance to "conquer a peace." The struggle has been longer and harder than

usual in our North School, but it seems to be over, and peace to be won. Our hoodlum neighbors tried what virtue there was in outcries and in stones rattling upon the roof and doors and blinds till they could have been picked up by the bushel, and in various tricks which it would be a waste of paper to describe, but have retired at last defeated from the field, and the work moves on undisturbed. We have reason to speak well of the protection extended us by the police, and to remember with hearty admiration the heroic lady teacher who was the principal sufferer and the champion in the fight.

A PROTEST FROM OROVILLE.—As the most strenuous efforts seem unlikely to secure the funds needed in order to continue our full work, we look about to see where the knife can be applied. I thought that a vacation would do as little harm at Oroville as anywhere, and I sent word to close the school from June till September. The following protest came back signed by sixteen of the pupils: "Dear pastor.—We heard from you that you told Miss M. Deuel to close this school at present. We are very sorry, because this school is doing very well. We would like to understand the words of truth, but we cannot do it without the teacher's help. So we hope you will consent to open this school continually. Some of the boys just became Christians. If school to be closed seems we like the sheep without a shepherd; perhaps we going other ways and fall in the river of death. Or, this Oroville have many precious souls; if this school to be continue may be other people come to school and hear who are speak the gospel of Christ and come to him, that their souls may be save." They go on to say that they know that the school cannot but be smaller in summer than in winter, and that they will try to sustain it without a Chinese helper, but they cannot bear to have it closed.

How could I be deaf to such an appeal? I wrote them to do their utmost to help me by their offerings and their prayers, and the school should be continued. I confess that I do not know how I am to maintain so large a work as ours now is, on resources so scanty; but when souls are asking after God I cannot shut away the only light that shines upon their path. I must trust God and trust God's people, and move on.

LETTER FROM HONG SING.—Hong Sing has been a helper for four or five years. At present he is stationed at Santa Cruz, where special interest has existed for some time, and five of the pupils have been led to Christ. Two recent letters from this helper giving accounts of his discussions with the heathen about him have greatly interested me. They are too long to be inserted here, and I scarcely know how to condense them without spoiling the charm which comes from his queer attempts to get the English idioms. But I must make the endeavor to give one.

It describes in a pleasant way some of the petty annoyances to which the Christian brethren are subjected by their heathen countrymen; annoyances which, he says, make him think of Paul and the other apostles; "though our trials it is a very trifle thing, compared with theirs, *nothing;* yet I am dismayed because I get impatient with them. I pray that God may open the blind of their mind that they may see the Salvation of Christ."

He then goes on to say: "They argue with me several times, but every time they get angry, then I stop. * * * They say: 'You tell the people must not gamble, not smoke opium, not swear. These things are very suitable for us. But tell us not worship gods and our parents when they die, this hurt our heart. You just think your mother: how much pain when she bear you, and now you grow to be a man, so you forget and ungrateful. It seems to me you are not come from your mother but from the mountain bank, so that you will not honor father and mother. If you were my brother, I would kill you instantly.'"

To all this Hong Sing replied: "Question is now, friends, *which way* we ought to honor father and mother, in life time or in death time, with a kind word or with wrath answer your mother. Mind your mother is honor or disobey is honor. Suppose when you come to California your father and mother give you good advice—must not gamble, not smoke opium, not go among the bad men, not be indolent but industrious. You just see how many has been gambling, how many smoke opium and do evil things. Is this obey parent, honor, admire? I think not at all. This is disobey, dishonor, ingratitude. When I was in China I often see and hear of many men has beat mother with a stick and not like to support her living, but permit her starve and not let her have good food. But when she die then you put ten pound pork and chicken and many things set on the table, ask her to eat. In life time when she can eat and drink, never buy five cents worth meat. When die, no eat, no drink. So you will kill a calf, set on a table to ask her to eat and drink. It is vanity. Our Confucius has said, 'If any man were good conduct and endeavor to walk on the wisdom way and good virtue that show to obey and honor father and mother. Therefore every man know he is a good man and understand that he must have had good parents, and he never said to honor our parents by worshipping them when they die." Other points were made which cannot be reproduced. Under ordinary circumstances I discourage all debating with the heathen. I advise our helpers to keep close to their own work, which is to preach the gospel.

BUREAU OF WOMAN'S WORK.

Miss D. E. Emerson, Secretary.

NOTES ON MEETINGS OF STATE SOCIETIES.

The Woman's Home Missionary Society, connected with the State Association of Michigan, held its session during the meetings of that body. The ladies present were addressed by Mrs. Norton, of Dakota, and Miss Rose M. Kinney, of Georgia. Brief remarks were made by Messrs. Clark, Cobb, Gilbert and Pike. Mrs. Leroy Warren was re-elected president, and measures were adopted providing for co-operation with the benevolent societies of the Congregational churches working in this country. It is probable that efforts will be made by the ladies to bring the claims of these societies before the people of Michigan in the early autumn.

The ladies of Iowa will continue to support their missionary, Miss A. D. Gerrish, at New Orleans, La., and as they too have organized for better co-operation, it is confidently hoped that the response from the ladies will enable them to assume the support of a second missionary, at some other point. They have selected as a State Committee Mrs. S. H. Smith, of Davenport, and Mrs. J. H. Ellsworth, of McGregor.

At the recent State Conference of Vermont, a special meeting of the ladies was called to hear the claims of the A.M. A. missions presented by Miss D. E. Emerson, and a good degree of interest was manifested, resulting in the appointment of a committee of three, Mrs. A. W. Wilde, of Charlotte, Mrs. Henry Fairbanks, of St. Johnsbury, and Mrs. Bowman, of Newport, to secure co-operation among the ladies of the Congregational churches of Vermont in support of a missionary in the South.

At the meeting of the Woman's Aid to the A. M. A., in connection with the Maine State Conference, there was a large and appreciative audience to listen to the reports of their two missionaries, Misses Lunt and Farrington.

It was evident that the frequent correspondence with these missionaries, and the knowledge thus gained of the field, had quickened the sympathies of those contributing to their support, and there is every reason to believe that the collections will increase so that a third missionary will in good time be adopted, either in the South or in the Indian Mission. Miss D. E. Emerson addressed the ladies on the general work of the A. M. A. in the South. In order to vary the means of raising funds and to awaken more interest in the churches, a system of rotation of committees is followed, and a new State Committee was therefore appointed: Mrs. Hubbard, of Hiram, Miss L. C. Vose, of Dennysville, and Miss S. Waldron, of Augusta. It was gratifying to learn that the Committee of the past year, of which Miss Smith was chairman, laid aside with regret the duties which, though involving considerable care, had proved more a pleasure than a burden.

The ladies of Illinois have adopted the same plan of aid to the A. M. A. as the ladies of Maine, and have appointed as a State Committee Mrs. E. F. Williams, of Chicago, Mrs. H. L. Boltwood, of Ottawa, and Mrs. Charles Perry, of Geneva. Already the conferences have been districted to the State Committee, and the sub-collectors appointed. They will continue the support of a missionary at Mobile, Ala., and have adopted also Miss Rose M. Kinney to represent them at Little Rock, Ark.

One of the ladies appointed at the Illinois Meeting has written an encouraging letter which indicates the heartiness with which the work is entered upon in that State. She says: "Last month we heard the sound of the new departure from Maine. When we are sure it is the Master calling, the sound flies quickly, and we are thankful it has so soon reached Illinois. We already, from the new consecration it arouses in us, are buckling on the armor. I assure you that from the ladies of this State will come no uncertain sound. We must do the work."

[That our friends may know the spirit that pervades our missionary teachers, enabling them to rise above the discouragements and trials of the field in the joy of Christian service, we give a few gleanings from recent correspondence not written for publication.—D. E. E.]

—I never enjoyed my work so much as during the past year, although it was never so hard before.

—The year's work has been such a pleasant one that I am reluctant to bring it to a close, although I feel the need of the coming rest.

—I hope my return another year may be favorably considered by you, as I must see *my boys* through. I have but just begun the work. I like it and feel that another year I could accomplish much more than I have this.

—My health has failed, and it is thought to be a risk for me to remain through the year. It is a great disappointment to me, I believe the greatest I ever had, for I love the work and so strongly hoped I should be able to continue. But God knows best. Perhaps in years to come He may grant me such measure of strength as will enable me again to enter this field.

—Our scholars have done good, faithful work for some time past and the results

will show, I am sure. I *do* enjoy the work thoroughly. Of course there are times of discouragement, days when we wonder if some one else could not do more or better for those who are under our instruction, when it seems as if it were spending our strength for naught; but I suppose every person knows what it is to feel so, and I certainly am glad to do what I can while I can.

—We are very busy now, this last half of the year. My room is very full—sixty-eight. They sit thickly together, close up to my platform, and three with me by my desk. I enjoy my school very much, even more than I anticipated, especially now that I really know my scholars individually. I have many who are eighteen or twenty years old, and I feel anxious for them to learn all they can, for fear they may not come another year. I really trust I may be led in just the right way in this work, for I came here with that one desire.

—On reaching here I found Miss —— busy in her preparation to leave in answer to your call. The young people look as sad as though parting with a mother, and several, both old and young, said to me: "Do tell them in New York they must send her back—she understands us so well and we her, and it would take a long time for a stranger to know us." One old man said, "I tell you she is smart." Oh, how I do wish she could go before the ladies of our Northern churches and tell of this work. I know that they are very ignorant in regard to the needs of these fields. I know, too, there is a willingness to do if they could only be shown the needs and be once awakened.

WORK AT THE DAKOTA MISSION.

In the AMERICAN MISSIONARY for April we gave a statement relating to the transfer by the American Board of its Dakota mission to the A. M. A., and published a list of the missionaries. Among these were Miss Illsley, Mrs. Steer, Miss Voorhees and Miss Webb, who were laboring at the Santee Agency. We have gleaned from their circular letters in the *Word Carrier* the following extracts which indicate the importance and success of woman's work for the Indians.

Miss Illsley says: "As each one who writes will naturally tell of her own work, it becomes my pleasure to speak especially of our life at the Bird's Nest. Miss Brown and I think we have seventeen as interesting little girls to look after as can be. Our oldest is twelve and our youngest five years of age. All are doing well in school. Our little girls love to learn their Bible verses, and while we teach them the words, we hope and feel that God impresses the truths on their hearts as we cannot. Many of them say, 'I am going to read the Bible to mamma when I go home.'"

Mrs. Steer writes: "I deem it one of the highest privileges granted to me in this life to be numbered among the Dakota missionaries, although with the care of my family I can do but little definite missionary work. Yet I would be loath to stand as an outsider. God granting me the strength of body, I hope soon to take a more active part in this grand work. We have strong evidence that God's Spirit is with us at this time, and a number of our young people have been led to think seriously of their spiritual condition, and have entered the fold which has Christ for its Shepherd."

Miss Voorhees writes: "I have had nineteen boys in my care, until the Poncas left. Seven are now in bed with the measles. Some of them are very sick, but all are so patient and obedient that it makes the work of caring for them comparatively easy. The three Berthold boys are very interesting, and I think promising boys. Miss Calhoun, Mrs. Hall's sister, is associated with me at present. Though our

boys are too small to see any decided results just yet, one of them has expressed a desire to unite with the church."

Miss Webb says: "The amount there is to be done and overcome too often discourages and overwhelms us, and it seems to me in a letter like this, a few thoughts on points of progress and improvement may be helpful. There seems to me to have been progress in spiritual, mental and physical aspects. There is a hidden principle in our girls to which we can effectually appeal, which has been developing, and makes dealing with them by force and various contrived punishments less and less necessary. They are more open to reason, and are more influenced by kind talks, and a knowledge of our desires for them. There is not the clannishness among them which made it so hard to discipline one, because all would rebel and side with the erring one. These are a few of the indications which show the heart is being educated, and the seed is taking root. There is also more gratitude manifest, more diligence in study, and more real live interest shown. We hear less frequently, and more reasonably, 'give me this or that,' which seemed to come so continually, and in such a way as to make us feel all they thought or cared about was what they could get out of us, and there is less fault-finding with what they receive. Looking at them in a physical aspect it would almost seem as if some of them had new bodies, so much have they improved by their regular life and habits."

CHILDREN'S PAGE.

A LITTLE MERCHANT.

BY MISS E. E. BACKUP.

It could hardly be called a village; there were a few houses, a few stores, and a mammoth hotel. During "the season" all the life of the place seemed to centre about the hotel. The building covered considerable space, and two sides were inclosed with glass, which gave it quite an Oriental air. The hotel was known for miles around, and when the house was full a pleasurable excitement pervaded the little hamlet. It extended to the little pickaninnies who

rolled and tumbled in the log cabins which dotted the landscape in every direction as far as the eye could reach. What a scramble there was to see the gentlemen and ladies as they walked or drove by, and a party on horseback was a sight sufficiently imposing to warrant extra efforts.

To these little folks, who never pored dreamily over enchanting fairy tales, Denis Hotel was a veritable fairy palace inhabited by choice fairies from the dim and shadowy North'and, whose pockets contained a never failing supply of gold. This latter was almost an article of faith among the youthful colored population of K., and developed a very large eye for business. The roads swarmed with colored urchins desirous of selling various wares. One class of infants had an inexhaustible supply of gourds which they offered at remarkably low rates to the "Yankee" ladies. Another class of juveniles was of a geological turn, and enough arrow-heads and other Indian "remains" were offered for sale to stock several national museums. Then, when all else failed, there were the sweet wild flowers which seemed softly to plead for the dark little fingers which had lovingly brought them forth into the light.

General Grant was one of the most indefatigable and successful of the little merchants, as was befitting the namesake of a great General. Intelligence beamed from the General's dark face, and there was no resisting the mute appeal of his large, lustrous eyes.

"What, more flowers!" we exclaimed, one day, "and jessamine, too! five cents? Oh, yes, we'll take them. Really, General, you must be growing rich."

"I does right smart, thank you," with a smile and a bow, the graceful native politeness more than atoning for the defective speech.

"We rejoice in your success, General," chimed in Mr. Brown. Two or three little rascals have tried to make us believe that their pennies all went straight into the contribution box. It's likely we should believe such nonsense! Now we would just like to know what you do with your money. Buy candy, I'll be bound."

The large eyes grew a trifle larger as their little owner unflinchingly encountered Mr. Brown's steadfast gaze. "We chillens are mighty fond of candy," he said, "and it's seldom we get a bit. I did buy some candy once for the young uns, but the rest has done gone for homespun."

"What do you do with homespun?"

"Why, mammy makes dresses for the girls. Sally looked mighty peart last night when she put on her new dress, and didn't she dance 'round though," and the kind eyes grew moist at the recollection.

"Then you don't put money in the contribution box?" Mr. Brown continued.

"We put a cent in 'most every Sunday. But we get our Sunday-school money 'knocking up Jerusalem.'"

"The dickens!" exclaimed Mr. Brown, quite forgetting himself, "and how do you 'knock up Jerusalem'?"

"'Knocking up Jerusalem' is a song, sir," our little hero respectfully replied; "and we shall be right proud to sing it to you sometime if you'll come to the cabin. And you ain't to give us anything, neither."

"We'll come," said Mr. Brown. "We want to see Sally's new gown, and I wouldn't fail to hear 'Knocking up Jerusalem.'"

We went, according to promise, and were most hospitably received at the little cabin. We admired Sally's blue and white homespun, and when that subject was exhausted we listened to "Knocking up Jerusalem." The five children stood in a row with Gen. Grant at their head, and kept time with their feet as they sang. It was evidently one of the old-time spiritual songs, a queer mixture, and we listened with mingled feelings of interest and regret—interest in the dark, earnest little faces, and the sweet, pathetic strains, regret at the words and gestures, alike meaningless.

The song ended, we talked of Jesus, and these little ones, ignorant and untaught, yet knew of Him as the children's Friend.

Gen. Grant was actively engaged as long as we remained in K., but it was slow work after all, and we became so interested in his unselfish efforts, that we determined to aid him. Enough homespun for several dresses was privately left at the cabin, together with a few simple papers and books, of which the cabin was utterly destitute. The day we left, Gen. Grant was at the station to present us with a beautiful bouquet, and we almost cried ourselves as he bade us a tearful good-bye.

Our chief regret for K. is that we can do so little to improve the condition of the colored people there. Poor and ignorant, they need what they have never had, an educated teacher. We wish the A. M. A. was rich enough to sustain a school in every Southern village.

RECEIPTS FOR JUNE, 1883.

MAINE, $210.86.

Bangor. First Cong. Ch	$20 56
Dennysville. Peter E. Vose, 8; Mrs. Samuel Eastman, 5	13 00
Eastport. Bbl. of C., *for Raleigh, N. C.*, 1.50 *for Freight*	1 50
Foxcroft. Mrs. D. Blanchard	5 00
Machias. Centre St. Ch. and Soc., 6.96; Sab. Sch., 5.11	12 07
Portland. Seamen's Bethel, 34; St. Lawrence St. Ch. and Soc., 9.73	43 73
Saco. Ladies' Sew. Soc. of Cong. Ch., Box and Bbl. of C., *for Atlanta U.*	
Warren. Second Cong. Ch. and Soc	15 00
Washington Co. "Washington Co. Bible Soc.," *for Bibles*	100 00

NEW HAMPSHIRE, $378.24.

Amherst. "L. F. B."	20 00
Bristol. Cong. Ch. and Soc	5 00
Derry. Young People of First Cong. Ch., *for Student Aid, Bird's Nest, Santee Agency*	50 00
Dover. First Cong. Ch. and Soc	10 00
Gilsum. Cong. Ch. and Soc	17 75
Hanover. Dart. College Ch	87 71
Henniker. Cong. Ch. and Soc., to const. DEA. S. Q. A. NEWTON L. M	30 00
Hinsdale Cong. Ch. and Soc.	9 44
Hollis. Cong. Ch	10 74
Hopkinton. Bbl. of C., *for Raleigh, N. C.*	
Nashua. Pilgrim Ch. and Soc	88 10
Pittsfield. Mrs. Emily Hill, *for Atlanta, Ga*	5 00
Short Falls. J. W. Chandler	2 00
Temple. Cong. Sab. Sch	36 50
Wakefield. Rev. N. Barker, 2; Mrs. M. J. Barker, 1	3 00
——. "A Friend of the Freedmen"	3 00

VERMONT, $479.15.

Benson. "J. K."	2 00
Danby. Cong. Ch. Sab. Sch	2 27
Danville. Cong. Sab. Sch	20 00
Dorset. Cong. Ch. and Soc	10 00
East Hardwick. Cong. Ch. and Soc	7 28
Lyndon. Dr. L. W. Hubbard	1 50
New Haven. Cong. Ch. and Soc	50 00
Norwich. Cong. Ch. and Soc., 10; Mrs. B. B. Newton, 5	15 00
Orwell. Cong Ch. and Soc	18 50
Pittsford. "D."	1 00
Rutland. Box of C., *for Raleigh, N. C.*, 5 *for Freight*	$5 00
Springfield. A. Woolson, 200; Mrs. E. D. Parks, 100	300 00
Townsend. Mrs. H. Holbrook	2 50
Wallingford. Cong. Ch. and Soc	37 10
Windham. Cong. Sab. Sch.	7 00

MASSACHUSETTS, $5,475.95.

Abington. First Cong. Ch. and Soc., 33.62; First Parish Sab. Sch., 10	43 62
Andover. Teachers and Pupils, Abbots Academy	62 00
Belchertown. Cong. Ch. and Soc., to const. ADDISON H. BARTLETT AND FREDERICK L. STEBBINS L. Ms	67 00
Bellerica. Cong. Sab. Sch., *for Kindergarten, Atlanta, Ga*	2 50
Beverly. Dane St. Ch. and Soc	136 00
Boston. Shawmut Cong. Ch., 451.15; Mrs. E. C. Ford, 20; Central Ch., 10; "Friend," 1	482 15
Boston. Walnut Av. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*	56 99
Boylston. Mrs. John B. Gough	2 68
Brookline. Harvard Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*	50 00
Brookline. "Harvard Wide Awakes," 6.50; and Pkg. Papers, *for Raleigh, N. C.*	6 50
Cambridge. Young Ladies' Working Party of Shepherd Ch., Bundle of C., *for Indian Children in Bird's Nest, Santee Agency.*	
Charlemont. Edward Graves	1 00
Chelsea. Arthur C. Stone, *for Student Aid, Atlanta U.*	60 00
Chelsea. Ladies Union Home Mission Band, *for Lady Missionary, Chattanooga, Tenn.*	60 00
Colerain. Cong. Ch. and Soc	15 00
Curtisville. Cong. Ch. and Soc	16 00
Dalton. First Cong. Ch	30 33
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Hinsdale. Cong. Ch.	60 00

Holliston. Cong. Ch. and Soc. $20 00
Hopkinton. Cong. Ch. and Soc 79 64
Ipswich. First Cong. Ch. and Soc..... 35 00
Lawrence. "Merry Workers" Mission Circle of Lawrence St Ch., *for Student Aid, Fisk U*..... 5 00
Littleton. Cong. Sab. Sch., *for Student Aid, Atlanta U*..... 26 00
Lynn. Central Ch. and Soc., $70; First Cong. Ch. and Soc., $39.54, to const. JOHN W. DARCY L. M..... 109 54
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Newburyport. "Friends," Cask and Bbl. of articles, *for Mission Schools, Charlotte, N. C.*
Newton. Ladies Aid Soc., Bbl. of C., *for Macon, Ga.*
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Orange. Cen. Cong. Ch. and Soc..... 11 32
Orleans. Cong. Ch. and Soc..... 15 00
Peabody. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 50 00
Pepperell. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 50 00
Pittsfield. South Cong. Ch. and Soc.... 42 08
Rutland. First Cong. Ch. and Soc..... 7 53
Salem. Tabernacle Ch. and Soc., 250.15; George Driver, 2..... 252 15
Saundersville. Cong. Ch. and Soc..... 15 00
Somerville. Prospect Hill Sab. Sch., *for Student Aid, Fisk U*..... 70 00
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South Weymouth. Second Cong. Ch. and Soc., to const. JOSEPH E. TORREY and MRS. ANNA M. TIRRELL L. Ms..... 52 00
Stockbridge. Miss Alice Byington, 48; "A few Ladies," Basted Work, *for Raleigh, N. C* 48 00
Stoneham. Basted Patchwork, *for Raleigh, N. C.*
Sturbridge. Cong. Ch. and Soc..... 44 80
Taunton. Union Ch. and Soc..... 13 32
Taunton. Winslow Sab. Sch., *for Student Aid, Atlanta U*..... 50 00
Taunton. Sewing Soc. of Broadway Ch., *for Atlanta U., Freight*..... 1 00
Tewksbury. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U*..... 10 00
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Watertown. Ladies of Phillips Ch., Bbl. of C., *for Atlanta U.*
Westminster. Cong. Ch. and Soc., to const. DR. G. B. SWASEY L. M..... 60 70
West Pelham. "X."..... 1 00
Williamstown. Rev. Mark Hopkins, D.D. 25 00
Winchendon. North Cong. Ch. and Soc. 86 81
Winchendon. Atlanta Soc., *for Student Aid, Atlanta U*..... 35 00
Worcester. Plymouth Cong. Ch. and Soc., 128.24; Central Ch. and Soc., 91.53..... 219 77
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——. "Pansy," 7 "Pansy" books, *for Talladega C.*

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Colchester. First Cong. Ch..... 86 05
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Kensington. Miss E. Cowles, 2; Mrs. M. Cowles, 1..... 3 00
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Little River. A. Doolittle..... 10 00
Manchester. First Cong. Ch. and Soc.. 57 08
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Middletown. First Ch..... 75 56
Mill Brook. Mrs. E. Pinney, 1; Mrs. E. R. Allen, 50c..... 1 50
New Britain. "A Friend"..... 15 00
New Haven. Dwight Place Cong. Ch., 29.22; Ch. of the Redeemer (ad'l), 10; Mrs. Sylvia Johnson, 10..... 49 22
New London. "Church of Christ"..... 34 62
New Preston Hill. Cong. Ch., 15.40, and Sab. Sch., 3.60..... 19 00
Norfolk. Cong. Ch..... 50 00
Norwich. John A. Rockwell, M. D., *for Student Aid, Atlanta U*..... 10 00
Plymouth. Cong. Sab. Sch., *for Student Aid, Talladega C*..... 25 00
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Perry Center. Ladies Benev. Soc., *for Raleigh, N. C., Freight* 3 20
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——— ——— 50 00
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Summit. Central Presb. Ch 5 00

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Jersey. Mrs. Lucinda Sinnet 60 00
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Mount Vernon. Cong. Ch., 142.66; and Young Ladies' Miss'y Soc., 10, to const. Mrs. Charles Cooper and George S. Penfield L. Ms 152 66
Oberlin. Ladies' Soc. of Second Cong. Ch., *for Lady Missionary, Atlanta, Ga.* 75 00
Peru. "Friends," *for Student Aid, Talladega C* 40 00
Perrysburg. Rev. J. K. Deering 85
Ravenna. Cong. Ch., to const. Mrs. Sarah K. Harmon, L. M 53 24
Rootstown. Cong. Ch 26 25
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Toledo. P. A. Nichols 5 00
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Versailles. J. D. Nichols 4 50

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Cornell. Mrs. B. R. Johnson 5 00
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Hennepin. Cong. Ch 5 40
Highland. Cong. Ch 10 00
Hinsdale. Cong. Ch., $50; *incorrectly acknowledged in July number.*
Homer. Cong. Ch 13 26
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Oak Park. Cong. Ch 253 11
Oak Park. Girls' Mission Circle, *for Student Aid, Fisk U* 50 00
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Paxton. "A Friend," 9; Cong. Sab. Sch., 1.76, *for Student Aid, Atlanta U* 10 76
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Waterloo. Bbl. of C., *for Talladega, Ala.*, 2.05 *for freight* 2 05

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Atlanta. Storrs' Sch., Tuition, 205.69; Rent, 3; First Cong. Ch., 30	238 69
Macon. Lewis High Sch., Tuition, 172.80; Cong. Ch., 20.	192 80
McIntosh. Tuition.	6 70
Savannah. "Friends" by S. B. Morse, *for Furnishing Room, Stone Hall, Atlanta U.*	31 71
Savannah. Cong. Ch.	10 00

ALABAMA, 554.75.

Athens. Trinity Sch., Tuition	$93 15
Marion. Cong. Ch., 13; Tuition, 5.50.	18 50
Mobile. Emerson Inst., Tuition.	140 65
Montgomery. Cong. Ch.	10 00
Selma. First Cong. Ch.	5 40
Talladega. Talladega C., Tuition.	260 05
Talladega. Cong. Ch. (1 of which *for Needmore Ch.*), 11; C. B. Rice, 10.	21 00
Talladega. Cong. Ch. Sab. Sch., *for Chinese M.*	6 00

FLORIDA, $43.00.

St. Augustine. Rent.	43 00

MISSISSIPPI, $124.30.

Tougaloo. Tougaloo U., Tuition, 112.90, Rent, 11.40.	124 30

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New Orleans. Straight U., Tuition.	174 95

TEXAS, $386.20.

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Austin. Sab. Sch., *for Tillotson C. & N. Inst. Building*	25 00

INCOMES, $1,268.34.

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De Forest Fund, *for President's Chair, Talladega C.*	375 00
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Hammond Fund	125 00
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Tuthill King Fund, 125, *for Atlanta U., and 25 for Berea C.*	150 00
Theological Endowment Fund, *for Howard U.*	308 34
Town Bonds, Greenwich, N. Y., *for Straight U.*	35 00

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Richmond. Rev. H. B. Walcott, 5; Mrs. M. J. Wolcott, 5	10 00
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Total from Oct. 1 to June 30	$202,452 51

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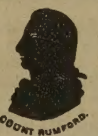

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